

自受用三昧

Jijuyū Zammai

self-fulfilling, self-enjoyment, self-receiving and self-employing, self receiving its function, receptive, naturally receptive samādhi

Jewel Mirror Samādhi Original Meaning by Jingxi Shixing (Xuzangjing 63:1237)

The ancient sages used principles that are intricate and mysterious, difficult to express in writing, for practitioners to enter the Way and contemplate it. Different teachers have different understandings of “piled up they make three, the complete transformation makes five.” In the double-*li* (fire) hexagram, we don’t look at it as fire over fire, but look at three piles. Don’t seek outwardly, but look into this diagram over and over and you will understand what the ancients meant. First, divide the hexagram into three piles, which symbolize the three virtues: prajna, dharmakaya, vimoksha (wisdom, reality body, liberation) – from bottom to top. The second pile (dharmakaya) is pure yang. The second line changing to the third line (yin to yang) is self-fulfilling samādhi. The fourth line changing to the fifth line (yang to yin) is other-fulfilling samādhi.



Shobogenzo Bendowa (On the Endeavor of the Way) by Dogen Zenji (translated by Kazuaki Tanahashi)

All buddha tathagatas who individually transmit inconceivable dharma, actualizing unsurpassable, complete enlightenment, have a wondrous art, supreme and unconditioned. Self-fulfilling samādhi is its mark; only buddhas transmit it to buddhas without veering off. Sitting upright, practicing Zen, is the authentic gate to free yourself in the unconfined realm of this samādhi.

Although this inconceivable dharma is abundant in each person, it is not actualized without practice, and it is not experienced without realization. When you release it, it fills your hand—how could it be limited to one or many? When you speak it, it fills your mouth—it is not bounded by length or width.

All buddhas continuously abide in this dharma, and do not leave traces of consciousness where they are. Sentient beings continuously move about in this dharma, but where they are is not clear in their consciousness. The concentrated endeavor of the Way I am speaking of allows all things to come forth in realization to practice going beyond in the path of letting go. Passing through the barrier [of duality] and dropping off limitations in this way, how could you be hindered by nodes in bamboo or knots in wood [concepts and theories]?

Now, all ancestors and all buddhas who uphold Buddha-Dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samādhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching. In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-Dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

All this, however, does not appear within perception, because it is unconstructedness in stillness – it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samādhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching.

Shobogenzo Tashintsu (Seeing Others' Minds) by Dogen Zenji (translated by Kazuaki Tanahashi)

Huizhong said, "Have you mastered the power of seeing others' minds?" Daer said, "Not really."

Huizhong said, "Tell me where this old monk is." Daer said, "You are the teacher of the nation, reverend. Why are you in the West River enjoying the racing boats?"

Huizhong paused for a while and said, "Tell me where am I now." Daer said, "You are the teacher of the nation, reverend. Why are you on the Tianjin Bridge and watching monkeys play?"

Huizhong again said, "Tell me where I am." Daer tried to see for some time but could not see where Huizhong was. Huizhong shouted: "You are possessed by the spirit of a wild fox. You don't have the power of seeing others' minds." Daer remained silent.

A monk asked Yangshan, "Why could Daer not answer the third time even after taking a long time?" Yangshan said, "The first two times he was dealing with an object of mind. But later he entered self-fulfilling samādhi. That's why he could not see Huizhong."

Yangshan said, *The first two times he was merged/dealing with an object of mind. But later he entered self-fulfilling samādhi. That's why he could not see Huizhong.* Although his fame as Small Shakyamuni prevailed in India, his statement is completely wrong. It is not that merging with the object of mind and self-fulfilling samādhi are different. So he should not have said that Daer had not seen Huizhong because merging with the object of mind and self-fulfilling samādhi are different. Thus, although Yangshan presented a reason why Daer had not seen Huizhong for the third time, his statement was not yet a [correct] statement. If one did not see another in self-fulfilling samādhi, self-fulfilling samādhi would not manifest and actualize self-fulfilling samādhi. If Yangshan assumed that Daer had known Huizhong's whereabouts the first two times, he could be someone who understood Buddha-Dharma.

Eihei Koroku 266 by Dogen Zenji (translated by Taigen Leighton and Shohaku Okumura)

Sometimes (uji) I, Eihei, enter the ultimate state and offer profound discussion, simply wishing for you all to be steadily intimate in your mind field. Sometimes, within the gates and gardens of the monastery, I offer my own style of practical instruction, simply wishing you all to disport and play freely with spiritual penetration. Sometimes I spring quickly leaving no trace, simply wishing you all to drop off body and mind. Sometimes I enter self-fulfilling samādhi, simply wishing you all to trust what your hands can hold. Suppose someone suddenly came forth and asked this mountain monk, "What would go beyond these [kinds of teaching]?" I would simply say to him: Scrubbed clean by the dawn wind, the night mist clears. Dimly seen, the blue mountains form a single line.

Jijuyu Zammai by Menzan Zuiho Osho (1682-1769) (translated by Shohaku Okumura)

An ancient master said, "[The literal meaning of the name] Vairochana is universally illuminating light. This word has two connotations. One is that the Tathagata inwardly illuminates the true dharma-world with the light of wisdom. This connotation is based on the concept of self-enjoyment (jijuyu). The second is that the Tathagata outwardly illuminates people and teaches them with the light of his body. This second connotation is based on the concept of other-enjoyment (tajuyu)."

This is the origin of the term self-enjoyment samādhi (jijuyu zammai). Nevertheless, the ancient master only talked about the Tathagata who has already entered buddhahood, and did not say that the same virtue inherently exists in the practice of ordinary sentient beings who are in the causal rank for attaining buddhahood. This is because, as a scholar of a teaching-school, he was caught by the distinction between the Tathagata and sentient beings. The essence of the Buddhas and Ancestors is different.

Great Master Linji said, "If you want to become the same as the Ancestors and the Buddhas, do not seek anything outside. The pure light of your mind is nothing but the Dharma-body of Buddha."

Zen Master Hongzhi said, "It emits light and the great thousand worlds appear. Each and every thing in the world is nothing other than the realm of self-enjoyment of my self and its essential function."

Now I will explain in detail the way to clarify and rely on this samādhi. This is done simply by not clouding the light of your Self. When the light of the Self is clear, you follow neither dullness nor distraction. The Third Ancestor said (in Xinxinming), “When the cloudless light illuminates itself, there is no need to make mental struggle, there is no waste of energy (It is empty, clear, and self-illuminating, with no exertion of the mind’s power).” This is the vital point of the practice-enlightenment of this samādhi. “The cloudless light illuminates itself” means the light of the Self shines brightly. “Not to make mental struggle” means not to add the illusory mind’s discrimination to the reality. When you make mental struggle, the light becomes illusory mind, and brightness becomes darkness. If you do not make mental struggle, the darkness itself becomes the Self illumination of the light. This is similar to the light of a jewel illuminating the jewel itself. For example, it is like the light of the sun or the moon illuminating everything – mountains and rivers, human beings and dogs, etc., equally, without differentiation or evaluation. Also, a mirror reflects everything without bothering to discriminate. In this Self-Enjoyment Samādhi, just keep the light [of the Self] unclouded, without being concerned with the discrimination of objects. This is the meaning of Hongzhi Chanshi’s expression in his Zazenshin: “The be-all (essential function) of the Buddhas and the end-all (functional essence) of the Ancestors; knowing without touching things, illuminating without facing objects.” When you practice and learn the reality of zazen thoroughly, the frozen blockage of illusory mind will naturally melt away. If you think that you have cut off illusory mind, instead of simply clarifying how illusory mind melts, illusory mind will come up again, as though you had cut the stem of a blade of grass or the trunk of a tree and left the root alive. This is very natural.

Shohaku Okumura and Taigen Leighton, footnote 2 in “The Wholehearted Way”

Jijuyu zammai is literally the “samadhi of self-fulfillment” or “self-enjoyment,” or the “samadhi of self receiving or accepting its function.” *Ji* is “self”; *juyu* as a compound means “fulfillment or enjoyment.” *Ju* alone is “receive” or “accept”; *yu* alone is “function” or “use.” *Zammai* is samadhi, or concentration. So we can understand this samadhi of self-fulfillment and enjoyment as the samadhi or concentration on the self when it simply receives and accepts its function, or its spiritual position in the world. The important point is that this is not the self that has an object. There is nothing other than or outside of this self. The enjoyment, fulfillment, or satisfaction is the samadhi of the self, of which there is no other. This is not an experience that is somewhere other than here and now, it is not something to be acquired or gained. *Jijuyu* is often contrasted with *tajuyu*, others receiving the enjoyment of Dharma. Historically *tajuyu* refers to other beings receiving the benefits of bodhisattva practice. In the case of Dogen Zenji’s *jijuyu*, there is no *ta*. *Ta* is included in *ji*. Everything becomes everything, all becomes all. *Jijuyu* samadhi is buddha’s practice. In *Shobogenzo Genjokoan*, Dogen Zenji says, “To study the buddha Way is to study the Self; to study the Self is to forget the self; to forget the self is to be enlightened by myriad dharmas; to be enlightened by myriad dharmas is to drop off the body and mind of self and others.” This is *jijuyu zammai*. This actually occurs in zazen.

Dainin Katagiri, Returning to Silence (page 118)

Dogen Zenji emphasizes that zazen is not a means to an end, but that zazen is *jijuyu* samadhi. *Ji* means self, *ju* means receive, *yu* means use and *samadhi* means oneness. This means you receive your life and simultaneously the whole universe. That is why samadhi is translated into Japanese as “right acceptance.” Right acceptance is to receive yourself and simultaneously the whole universe. We have to receive the universe and use it. You are you, but you are not you, you are the whole universe. That is why we are beautiful. If we wholeheartedly paint a certain scene from nature on canvas, it becomes not just a portion of nature that we pick out, it represents the whole picture of nature. At that time, that picture becomes a masterpiece... Drawing one line is not one line, this one line is simultaneously the whole picture. That is called *jijuyu* samadhi.

Kodo Sawaki: *Jijuyu zammai* is the “self making the self into the self,” or the “self selfing the self.”